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thority then claimed by the Council, it again outlined the jurisdiction of the Council in a liberal and not too definite manner, specially vested that body with a right to punish certain crimes which were particularly rife at the time, and, above all, placed its jurisdiction upon a lawful and permanent basis." In the fourth place, its purpose "was probably to name a choice of judges and to give to a small committee, as did other statutes to other committees, the power of acting for the whole Council in certain matters." The two chief justices were members of the Star Chamber; but their right to sit in it "did not arise, as did the right of the other judges, from the fact that they were privy councillors." They owed their position "to stat. 3 Hen. VII., c. 1, and in this fact is a partial justification of the current opinion that the court owed its foundation to that statute." The vital point of differentiation, therefore, between the two bodies is the presence of the two chief justices in the Star Chamber.

In the other three sections, the functions, the officers and organization, and the procedure of the court are respectively considered. These cannot be here analyzed. It must suffice to say that this excellent monograph enables us to appreciate as never before the vast significance of the Star Chamber in provoking the struggle for constitutional liberty during the Tudor and Stuart reigns.

GEORGE ELLIOTT HOWARD.

Henry Barrow, Separatist, (1550?-1593) and the Exiled Church of Amsterdam, (1593-1622). By FRED J. POWICKE, Ph.D. (London: James Clarke and Co. 1900. Pp. xlviii, 364.)

THE latest illustration of the renewed interest in Congregational origins recently manifested in England is this handsomely printed volume, in which a scholarly English Congregational minister sets forth the life of the most eminent of the martyrs for Congregational principles and discusses the fate of the exiled church of which he was a leader while it was still on English soil. Barrowe must always be reckoned among the most interesting of the early Separatists. His excellent social position, his dramatic conversion, his long imprisonment, his passionate responses to his judges and his fiery championship of the views for which he bravely died give to his story unfading picturesqueness. If he contributed little to the theoretic development of Separatist principles that Robert Browne had not already anticipated, his is a much more satisfactory career to contemplate than that of the ill-balanced and ultimately apostate earlier reformer. Dr. Powicke has felt the force of these considerations perhaps over-much, and is inclined to the conclusion that Barrowe, "rather than Robert Browne and John Robinson, deserves to be named emphatically the founder of English Congregationalism." But the author recognizes that "such a judgment may be questioned." Certainly many would dissent from it.

Dr. Powicke has investigated anew such facts as are now accessible from which a sketch of Barrowe's life and work may be drawn. If he has

been able to add comparatively little to the story as already told by Rev. Dr. Henry M. Dexter, that result is not because of any lack of fresh and patient delving on his part, but by reason of the thoroughness of the earlier gleaner in the field. In one very important particular, however, Dr. Powicke corrects Dr. Dexter's portrait. To Dr. Dexter it seemed exceedingly probable that Barrowe was the author of the much-discussed Martin Marprelate tracts. The arguments which Dr. Powicke advances in refutation of this claim have great and apparently conclusive weight.

Besides his consideration of the life of Barrowe, Dr. Powicke discusses with much fullness Barrowe's doctrine of the Church, and his relations to the Puritans whose views in many respects resembled his own, yet to whom his Separatism was intensely distasteful, and whom he treated with scorn. He shows, also, Barrowe's essential sympathy with some positions characteristic of the Anabaptists—a sympathy which did not extend, however, to many articles of their faith, and could not overcome the intense repugnance which Barrowe felt for that party which in the Reformation age was everywhere spoken against. In chapters of less value Dr. Powicke discusses the bishops of Barrowe's time and vindicates for Archbishop Whitgift a conscientious and consistent, if cruel and relentless, policy in dealing with Puritans and Separatists.

Dr. Powicke's most valuable contribution to the story of the London Separatist congregation in its exile at Amsterdam after martyrdom had deprived it of the leadership of Barrowe and Greenwood is his searching criticism of such portions of Professor Edward Arber's *Story of the Pilgrim Fathers* as paint the moral condition of the congregation as prevailingly evil and, in particular, hold up its pastor, Francis Johnson, as unworthy of confidence and as making a "death-bed recantation." No reader of Professor Arber's volume can afford to overlook Dr. Powicke's examination of its allegations on these topics.

Dr. Powicke has paid a good deal of attention to the dates and sequences of the various conferences held by the commissions appointed by the Bishop of London with Barrowe and Greenwood, who were then in prison. In most instances his solutions seem to the reviewer to be accurate; though the problem is one of great perplexity, chiefly owing to the frequent indication of the months by number, and the uncertainty as to whether the enumeration uniformly began with January, or sometimes commenced with March. How perplexing the matter sometimes is may be illustrated by the fact that the conference between Hutchinson and Greenwood, which is recorded in *Certain Sclaunderous Articles* as of the "9. day of the 3. Moneth," was dated by Dr. Dexter in his *Congregationalism as seen in its Literature* as of March 1589, while the writer has seen a copy of the pamphlet containing the original record, purchased by Dr. Dexter subsequently to the publication of his learned volume just cited, in which he had interpreted the date in a marginal annotation as of May 1590. Dr. Powicke puts it in March 1590, which seems to the writer to be correct.

In most instances the exact date is of little consequence, but regarding the beginning of Barrowe's imprisonment a more important problem arises. In the account of his examination immediately consequent upon his arrest written by Barrowe, and published soon after his death, he, or his printer, gave the date of the beginning of his imprisonment as November 19, 1586, and further described it as "this 19th being the Lord's day." That date Dr. Powicke, like Dr. Dexter, accepts. Now, Barrowe's arrest took place on a visit to his imprisoned friend, Greenwood; and though Dr. Dexter, moved by Barrowe's apparent definiteness of date, gave a guarded assent to Dr. Waddington's opinion that Greenwood's arrest took place in the autumn of 1586, the testimony of the State Papers points much more to October 1587 as its true epoch. Barrowe, or his printer, probably made an error in designating the year; and a decided confirmation of this conclusion is to be found in the fact that November 19 fell on Sunday in 1587, not in 1586, a fact which Dr. Dexter and Dr. Powicke have overlooked. If Barrowe's imprisonment really began in November 1587, it makes readily comprehensible his statement, in the spring of 1590, that he had "been two years and well-nigh a half kept by the bishops in close prison," without resorting to conjecture, as Dr. Powicke does, as to a possible mitigation of his imprisonment in 1587. It seems supported also by Barrowe's statement in the letter written immediately before his death, in April 1593, affirming that he had sustained "well neer six yeres imprisonment." Barrowe would have said "more than," had his incarceration begun in 1586.

The careful reader will query, probably, why Dr. Powicke, in his bibliography of Barrowe's writings, omits to give the full title of *A Collection of Certain Letters and Conferences*, on the ground that the title-page was damaged in the copy that he consulted. It is recorded under No. 170, in Dr. Dexter's bibliography of Congregational literature. One wonders, also, why he should have chosen to give the title and reprint the text of the *True Description . . . of the Visible Church* from the modified edition of 1641, rather than from the original of 1589. Dr. Powicke is so familiar with the original that he collates its readings on the margin of his text of 1641. The natural proceeding would have been to have printed the original in the place of honor. But these are not very serious blemishes on a conscientious and painstaking work.

WILLISTON WALKER.

A Critical Examination of Irish History, being a Replacement of the False by the True, from the Elizabethan Conquest to the Legislative Union of 1800. By T. DUNBAR INGRAM, LL.D. (London, New York and Bombay: Longmans, Green and Co.; Dublin: Hodges, Figgis and Co. 1900. Two vols., pp. vi, 354, 350.)

DR. INGRAM has produced not a history but a controversial pamphlet in two volumes, whose purpose is to prove the theses that England has